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A
DEFENCE
OF THE
B. Trinity.

BY
ISAAC BARROW, D.D.
Late Master of Trinity College
in Cambridge.

Never before Printed.

*There are Three that bear record in heaven,
the Father, the Word, and the Holy Ghost:
and these Three are One. 1-Joh. 5. 7.*

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A
D E F E N C E
O F T H E
B. T R I N I T Y.

Trinity Sunday. 1663.

Φύσει μὲν ἅπας λόγος σαθρός καὶ
ἐκκίνητος, καὶ διὰ τὸ ἀντιμαχόμενον λό-
γον ἐλαδιδερίαν ἐκ ἔχον· ὃ δὲ ὡς
ἀπὸ τοσούτω μάλλον, ἔσται μείζων τὸ
ὑποκείμενον, καὶ ὁ ζήλος πλείων, καὶ
ὁ κίνδυνος χαλεπώτερος· καὶ γὰρ ἰσῆσαι
χαλεπὸν, καὶ ἐρμηνεύσαι ἀμήχανον,
καὶ ἀκροῦς κεισδαρμυγῆς ὀπτιχῆιν.
ἐργασίεσθαι. Greg. Naz. Orat. 26.

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THE

Bookseller's Advertisement.

THIS Excellent and Seasonable Discourse in Defence of the Blessed Trinity; the Original Copy whereof was found in the Late Learned Archbishop Tillotson's Study after his Decease; and being among many other Duplicate Manuscripts of the Late Learned Dr. Isaac Barrow's Sermons, since printed in Folio, was most certainly overlook'd by His Grace upon Publishing His Works; which might very easily be in so great a number; for Dr. Barrow usually writ

A 3

them

them several times over before he thought them finished.

This had his last Hand, as may be presumed, being very fair and perfect, and every word of his own writing; which, lest any should doubt of, I have preserved the Copy in my own Hands, where any one that pleases may see it, and be satisfied.

B. Aylmer.

Lately Printed, A Seasonable Vindication of the *B. Trinity*. Being an Answer to this Question, *Why do you believe the Doctrine of the Trinity?* Collected from the Works of the Most Reverend, Dr. John Tillotson, late Lord Archbishop of Canterbury. And the Right Reverend, Dr. Edward Stillingfleet, Now Lord Bishop of Worcester. By W. Asheton, D. D.

Printed for B. Aylmer.

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A
D E F E N C E
O F T H E
B. T R I N I T Y.

C O L. III. 2.

Set your affections on things *ἡμεῖς τὴν
ἀνω.*
above.

FOR understanding this
Apostolical Precept,
two Particulars must
be considered; first the Act,
ἡμεῖς (which is rendred to *set*

A 4 *our*

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our affections) then the Object, *τὰ ἄνω*, things above; these we briefly shall explain.

The word *προσέτις* doth primarily, and also according to common use, denote an advertency, or intent application of the mind upon any Object: Of the mind, that is, of a man's Soul, especially of its rational part; so as to include the powers of Understanding, Will, Affection, Activity; whence it may imply direction of our Understanding to know; of our Will to chuse and embrace; of our Affection to love, desire, relish; of our Activity to pursue any good (real or apparent) which is proposed; accord-

according to which most comprehensive sense (suting the nature of the thing) I do take the word, supposing that Saint *Paul* doth enjoin us to employ all our mental Faculties in study, choice, passion, endeavour upon supernal things.

The *τι ἀνω* (things above) may be so taken, as to import all things relating to our spiritual Life here, or our future State hereafter; the which do either actually subsist above in Heaven, or have a final reference thither; so they may comprize, 1. The Substantial Beings, to whom we stand related, owe respect, perform duty: 2. The state and condition

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dition of our spiritual Life here, or hereafter, as we are Servants and Subjects of God, Citizens of Heaven, Candidates of Immortal Happiness: 3. Rules to be observed, Qualities to be acquired, Actions to be performed, Means to be used by us in regard to the superior Place and State.

Of these things the incomparably Principal and Supreme, the τὸ ὑπερόν, is the ever most Glorious and Blessed Trinity; to the minding of which this day is peculiarly dedicated, and the which indeed is always the most Excellent, most Beneficial, most Comfortable Object of our contemplation

plation, and affection; wherefore upon it I shall now immediately fix my Discourse.

The Sacred Trinity may be considered, either as it is in it self wrapt up in unexplicable folds of Mystery; or as it hath discovered it self operating in wonderful methods of Grace toward us.

As it is in it self, 'tis an Object too bright and dazling for our weak eye to fasten upon, an Abyss too deep for our short reason to fathome; I can only say, That we are so bound to mind it, as to exercise our Faith, and express our Humility, in willingly be-

Ἐκείνου ἡ
 ὁμιλία.
 Joh. I. 18.

believing, in submissively a-
 doring those high Mysteries,
 which are revealed in the Ho-
 ly Oracles concerning it; by
 that Spirit it self, *which search-*
eth the depths of God, and by
 that only Son of God, who
 residing in his Father's Bo-
 some, hath thence brought
 them forth, and *expounded*
them to us, so far as was fit
 for our capacity and use:
 And the Lectures so read by
 the *Eternal Wisdom of God*,
 the Propositions uttered by
 the *Mouth of Truth it self*,
 we are obliged with a docile
 Ear, and a credulous Heart,
 to entertain.

That

That there is one Divine Nature or Essence, common unto Three Persons incomprehensibly united, and inefably distinguished; united in Essential Attributes, distinguished by peculiar Idioms and Relations; all equally infinite in every Divine Perfection, each different from other in order and manner of subsistence; that there is a mutual inexistence of one in all, and all in one; a communication without any deprivation or diminution in the Communicant; an Eternal Generation, and an Eternal Procession without precedence or succession, without proper causality

Joh. 10. 38.

14. 10.

17. 21.

lity or dependence; a Father imparting his own, and the Son receiving his Father's Life, and a Spirit issuing from both, without any division, or multiplication of Essence; these are Notions which may well puzzle our Reason in conceiving how they agree, but should not stagger our Faith in assenting that they are true; upon which we should meditate, not with hope to comprehend, but with disposition to admire, veiling our Faces in the presence, and prostrating our Reason at the Feet of Wisdom so far transcending us.

There

There be those; who, because they cannot untie, dare to cut in funder these sacred Knots; who, because they cannot fully conceive it, dare flatly to deny them; who, instead of confessing their own infirmity, do charge the plain Doctrines and Assertions of Holy Scripture with impossibility. Others seem to think they can demonstrate these Mysteries by Arguments grounded upon Principles of Natural Light; and express it by Similitudes derived from common Experience: To repress the Presumption of the former, and to restrain the Curiosity of the latter, the following

lowing Considerations (improved by your thoughts) may perhaps somewhat conduce.

1. We may consider, that our Reason is no competent or capable Judge concerning Propositions of this nature :

Nobis ad intellectum pectus angustum est,
Cic. Min. F.

Τὸν μὲν ἔν
ποιντῶ, καὶ
πατέρα τῶδε
τῶ πάντες δ-
ρεῖν τε ἔρπον,
καὶ δέντα εἰς
πάσας ἀδύ-
τατον λέγειν.
Plato in
Tim.

Our Breast (as Minutius speaketh) is a narrow Vessel, that will not hold much Understanding; 'tis not sufficient, nor was ever designed to sound such depths; to descry the radical Principles of all Being; to reach the extreme possibilities of things. Such an intellectual Capacity is vouchsafed to us as doth sute to our degree

gree (the lowest Rank of Intelligent Creatures) as becometh our Station in this inferior part of the World ; as may qualify us to discharge the petty Businesses committed to our management, and the facile Duties incumbent on us ; but to know what God is, how he subsisteth, what he can, what he should do, by our natural Perspicacity, or by any means we can use, farther than he pleaseth to reveal, doth not sute to the meanness of our Condition, or the narrowness of our Capacity ; these really are the most elevated Sublimities, and the abstrusest Subtilties that are, or can be in the

B

nature

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nature of things ; he that can penetrate them, may erect his Tribunal any where in the World, and pretend justly that nothing in Heaven or Earth is exempted from his Judgment : But in truth, how unfit our Reason is to exercise such universal Jurisdiction, we may discern by comparing it to our Sense ; it is obvious that many Beasts do (by advantage of a finer Sense) see, hear, smell things imperceptible to us ; and were it not very unreasonable to conclude that such things do not exist, or are in themselves altogether insensible, because they do not at all appear to us ? Is it not evident,

dent, that we ought to impute their imperceptibility (respecting us) to the defect of our Sense, to its dulness and grossness, in regard to the subtilty of those Objects? Even so may Propositions in themselves, and in regard to the capacity of higher Understandings (for there are gradual differences in Understanding, as well as in Sense) be true and very intelligible, which to our inferiour Reason seem unintelligible, or repugnant to the Prenotions, with which our Soul is imbued; and our not discerning those Truths, may argue the blindness and weakness of our Understanding, not

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any fault or inconsistency in the things themselves ; nor should it cause us anywise to distrust them , if they come recommended to our belief by competent Authority.

To such purposes indeed the Holy Scripture frequently doth vilify our Reason and Knowledge : *Every man* (saith *Jeremy*) *is brutish in knowledge.*

Pf. 103. 14. The Lord (saith the *Psalmist*) *knoweth the thoughts of men* (of

1 Cor. 3. 10. wise men , as *St. Paul* quoteth it) *that they are vanity. Vain*

Job 11. 12. man (saith he in *Job*) *would be wise, though man be born like an Asses colt ;* (that is , However we affect to seem wise, yet to be dull as an Ass, to be wild

as

as a Colt, is natural to us.) My thoughts (saith God in the Prophet) are not your thoughts, nor are your ways, my ways; for as the heavens are higher than the earth, so are my ways than your ways; and my thoughts than your thoughts: God's Wisdom is as the Heavens, the highest and top of all Wisdom; Man's as the Earth, beneath which there is no degree, but that of Hell and Darkness: We therefore in this respect are unfit to determine concerning things so exceedingly sublime and subtle.

2. We may consider, that not only the imperfection of our Reason it self, but the

manner of using it doth incapacitate us to judge about these Matters. Had we competent Skill to sail in this deep Ocean, yet we do want a Gale to drive us; and a Compass to steer our Course by therein; we have not any firm grounds to build our Judgment on, or certain Rules to square it by. We cannot effectually discourse or determine upon any Subject, without having Principles homogeneous and pertinent thereto

Anal. I. 7. (that are ἐν τῇ αὐτῇ συσχεσίᾳ, cognate and congruous to the Subject-matter, as the Philosopher speaketh) upon which to found our Argumentation :

Now

Now all the Principles we can have, are either originally innate to our Minds; or afterward immediately infused by God, or by external Instruction from him disclosed to us; or acquired by our Experience, and observation of things incurring our Sense; or framed by our Reason, comparing those means; of which the three former sorts are most arbitrarily communicated, and both for number and kind depend upon the free pleasure of him, who distributeth them according to a measure suitable to each man's occasions, estimated by himself; how many

*As in
Sds in
1st 797.
Rom. 12.*

ny those are, and how far they may qualify us to judge, or discourse about those transcendent Matters, is hard to define; but most certainly they never can clash with one another; no Light in any manner imparted by God can obscure the Doctrine declared by him, no Doctrine can thwart Principles instilled by him. The latter sorts appertain only to material and sensible Objects; which therefore can only enable us to deduce, or to examine Conclusions relating to them; and being applied to things of another kind, are abused, so
as

as to become apt to produce great mistakes: As, for instance, most Ancient Philosophers observing, that the Changes and Vicissitudes in Nature were generally, by the same Matters undergoing several Alterations, or putting on different Shapes; and that Bodies once being in rest, did usually consist in that state, until by impulse of other Bodies they were put into motion, did thence frame such Axioms, or Principles of Discourse, *Ex nihilo nihil fit*; and *Quicquid movetur, ab alio movetur*; which Propositions, supposing them true in relation

tion to the present conditions and Powers of sensible things, yet were it unlawful to stretch them unto Beings of another kind and

Id quod Deus est, secundum id quod est nec humano sermone edici, nec humanis auribus percipi, nec humanis sensibus colligi potest. Novat. de Trin. cap. 7.

nature, (to Beings immaterial and insensible.) Or to infer thence generally, that in the utmost possibility of things there is not

any creative, or any self-motive Power: Even as from the like Premises it would be vain to conclude, that there be no other Beings subsistent beside those which strike our Senses, or discover themselves by sensible Effects:

Effects: In like manner, it cannot be reasonable out of Principles drawn from ordinary Experience, about these most low and imperfect things, to collect, that there can be no other kind of Unions, of Distinctions, of Generations, of Processions, than such as our own gross Sense doth represent to us: Reason it self more forcibly doth oblige us to think that to sublimer Beings there do pertain modes of Existence and Action, Unions and Distinctions, Influences and Emanations of a more high

Ὁμοούσιον ᾧ, ὡς
ἡμῖν ἰσχυρὸν, ἐκ τῆς ἡ-
μετέρας τῆς τοῦ Θεοῦ. Naz.
Or. 37. de Sp. S.

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high and perfect kind, such

as our course Apprehension cannot adequate; nor our rude Language express; which we, perhaps, have no Faculty subtle enough to conceive distinctly, nor can attain any congruous Principles, from which to discourse solidly about

them; to judge of these things, if we will not against the Philosopher's Rule, μεταβαλεῖν εἰς ἄλλο γένος, shift kinds, or use improper and impertinent Arguments, we must

*Cum quæritur quid
tres, magnâ inopiâ hu-
manum laborat eloqui-
um; dictum est tamen
tres personæ, non ut il-
lud diceretur, sed ne ta-
ceretur. Aug. de Trin.
5. 9.*

*Κόρειον ὄνομα τῶν νοη-
τῶν καὶ ἀσυνμάστων ἑστίν.
Naz. Orat. 45. (ad
Evagr.)*

must compare spiri-
tual things with spi-
ritual, so as to draw

1 Cor. 2. 13.
Πνευματικὰ πνευματι-
καῖς συγκρίνον.

Conclusions about

Spirituals only from Princi-
ples revealed by God's Spi-
rit, the sole Master of Spi-
ritual Science; so also as to
express them not ἐν διδακτοῖς
ἀνθρωπίνης σοφίας λόγοις, in terms
devised by humane Wisdom, but
in such as the Holy Spirit
hath suggested; for ψυχὴν
ἀνθρώπου, a man endowed
merely with common Sense
(or natural Reason) can-
not διεξέσθαι, apprehend, or per-
ceive those things of God,
which only the Spirit of God
doth know. To improve and
press

press which Consideration ;
farther,

3. We may consider the weakness and shortness of our Reason, even about things most familiar, and easy to us; the little or nothing we by our utmost diligence can attain to know concerning their intrinsick Essences, their Properties, their Causes and manners of production. What do we more commonly hear, than earnest Complaints from the most Industrious Searchers of Natural Knowledge concerning the great obscurity of Nature, the difficulty of finding Truth, the blindness of
of

of our Mind, and impotency of our Reason? And should they be silent, yet Experience plainly would speak how difficult, if not impossible, it is to arrive unto any clear and sure knowledge of these common Objects; seeing the most sedulous Inquiries, undertaken by the Choicest Wits for above Two thousand Years, have scarce perhaps exhibited one unquestionable Theoreme in Natural Philosophy, one unexceptionable Maxim of Ethical Prudence or Policy; all things being still exposed to doubt and dispute, as they were of old,
when

when first Admiration and Curiosity did prompt men to hunt after the Causes of things; the most however that after all our care and toil we can perceive doth not exceed some faint

Κενύειν οὐ τὸ φιλόη-
μον ἐν ἀληθείᾳ. Greg.
Naz. Or. 26.

Colours, some superficial Figures, some gross effects of things, while their radical Properties, and their immediate Causes remain involved, and debarred from our sight in unaccessibile Darknels. Shall we then, who cannot pierce into the nature of a Peble, that cannot apprehend how a Mushroom doth grow, that are baffled

baffled in our Philosophy about a Gnat, or a Worm, debate and decide (beyond what is taught us from above) concerning the precise manner of Divine Essence, Subsistence, or Generation? I do (saith

St. Chrysostome) eat Meats, but how they are divided into Flegm, into Blood, into Juice, into Choler, I am ignorant; these things which every day we see and taste, we do

not know; and are we curious about the Essence of God?

We are (as Aristotle himself, no Dunce, no Idiot,

Βρώματα ἰδῆν, τὸ δὲ
πῶς μαρίζονται εἰς φλέγ-
μα, εἰς αἷμα, εἰς χυμὸν,
εἰς χολήν, ἀγνοῦν· τὰ
τὰ ἀπερὶ τούτων καὶ ὁ
ἁγῶν πατέρ· ἰδὼν δὲ
τοῦτον, καὶ πῶς ἴσται τὸ
θεῖον πολυσυγγνωμὸν;
Chrys. Περὶ ἀποστολῆς
τ. α.

Arist.

Met. 2. 1.

C

doth

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doth confels) but Owl-eyed,
 οὐδὲς τὰ τῇ φύσει φανερότατα πύρ-
 των, in regard to things na-
 turally most evident, and pal-
 pable; and can we be such
 Lynceus's, as to see through
 the farthest Recesses of Infini-
 Sep. 9. 13. nity? Hardly (saith the Wis-
 dom of Solomon) do we guess
 aright of things upon the earth,
 and with labour do we find
 the things that are before us,
 but the things that are in hea-
 ven, who hath searched out?
 Yea, and the genuine Solo-
 Eccles. 7. mon himself, I said I will be
 23. wise, but it was far from me;
 that which is far off, and ex-
 ceeding deep, who can find it
 out? What is more remote,
 what

what more profound, than
God's Nature, who then can
find it out? sooner with
our Hands may we touch
the extreme surface of the
Skies, sooner with our Eyes
may we pierce to the Cen-
tre of the Earth; so it is
expresly told us in Job;
Canst thou by searching find Job ii. 7.
out God, canst thou find out
the Almighty to perfection? it
is as high as heaven, what
canst thou do; deeper than hell,
what canst thou know?

4. It may be considered,
that we daily see and ob-
serve things, which did not
manifest Experience convince

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us of their being, we should be apt to disbelieve their possibility; Sense no less than Faith doth present us with Objects, to bare Reason, improbable and unconceivable; so that should we attend to the Scruples injected thereby, we should hardly take things for possible, which we behold existent; we should distrust the greatest Evidence of Sense, and by our Logick put out our Eyes. Who would believe, that, did he not every day see it; who can conceive how, although he seeth it, from a little, dry, ill-favoured, insipid Seed thrown
into

into the Earth, there shortly would rise so goodly a Plant, endewed with so exact figure, so fragrant smell, so delicate taste, so lively colour; by what Engines it attracteth, by what Discretion it culleth out, by what Hands it mouldeth its proper aliment? by what Artifice it doth elaborate the same so curiously, and incorporate it with it self? what vertue could we imagine in Nature able to digest an earthy Juice into the pellucid clearness of Chrystal, into the invincible firmness of a Diamant? Who would not be an Infidel,

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did not his Sight assure him
of the Miracles atchieved by
that blind plastick force,
which without Eye or Hand
doth frame such varieties of
exquisite Workmanship; un-
imitable, and far surpassing
the Skill of the greatest Artist?
That a little Star, from so
vast a distance, in a mo-
ment, should make impres-
sion on our Eyes, replenish-
ing with its Light or Image
so spacious a Region all a-
bout it, were we blind, we
should hardly believe, we
scarce could fancy: How,
without knowing the Organs
of Speech, or the manner
of applying them, without
any

any care or pain employed by us, we so conform our Voice, as to express what Word, what Accent we please; how we do this, or that we can do it, as it will confound our Thought to imagine, so it would stagger our Faith to believe, did not our Conscience persuade us that we can, and do speak: It is upon occasion very commonly said, I should never have believed it, had I not seen it; and that men speak so in earnest, many such Instances declare. Now if we can give credit to our Sense against the suffrage or scruple

of our Reason in things not so discosted from our capacity of Knowledge, shall we not much more yield our Belief unto God's expresse Word in things so infinitely distant from it? If common Experience can subdue our Judgments, and compel us to a belief of things incredible, shall our Reason demur at submitting to Divine Authority? If the dictate of our Conscience doth convince us, shall not we much more surrender to the Testimony of God, who is greater than our conscience, and knoweth all things? If we do believe, because we seem

1 Joh. 3. 20.

seem to know by seeing our selves; we should rather believe, because we surely know by hearing from God; for Sense may deceive us, and often needeth correction from Reason; God cannot deceive, and Reason often is by him corrected; which leadeth me to a farther Consideration, that

5. The Propositions clearly delivered unto us by God himself, are upon many accounts more unquestionably true, more credible than the Experiments of any Sense, or Principles of any Science; whence if there happen to
arise

arise any seeming Contest between these, a precedence is due to the former, in derogation to the latter; it is fit that we rather give our Eyes and our Ears, our Fancies and our Reasons the lye, than anywise, by diffidence to his Word, put an affront on God; (for to disbelieve him, is (as Saint

1 Joh. 5. 10. *John telleth us*) to give him the lye.) Τὸ μωρὸν τῆς δι᾽,

1 Cor. 1. 25. *the folly of God* (as St. Paul speaketh; that is, the Points of Faith declared by God, which seem most irrational, and cross to the Decrees of Humane Wisdom) is σοφώτερον τῆς ἀνθρώπων, *wiser than men,*
that

that is, more assuredly consonant to real Truth, than our most undoubted Theoremes of Science, and most current Maxims of Policy : God is the *Father of all Lights*, both of that which immediately shineth from Heaven, and of that which glimmereth here below ; he is the Fountain of all Truth, whether Natural, or Supernatural ; but his Light, and his Truth he conveyeth into us by manners different ; some Light streameth directly from him, other cometh obliquely, being refracted through divers *mediums*, or reflected from several Objects

jects upon us; the first sort must needs be more bright, and more pure, should be more powerful and efficacious upon our Minds; the latter is often blended with material Tinctures, is weakened by the interruptions it meeteth with, loseth of its purity and its force by the many Conduits it passeth through, by the many Shades it mixeth with. Observations of Sense do often prove fallacious, and their not ever doing so, dependeth upon divers Conditions, a right temper of the Organ, a fit disposition of the *Medium*, a just distance of the Object;

ject; so that Conclusions derived from them cannot be so absolutely certain, nor consequently the Principles grounded on them; but Divine Revelation is not obnoxious to such Conditions; as the Doctrines revealed are in themselves simply true, according to the highest pitch of necessity; because Supreme Wisdom doth conceive them, and Truth it self doth vent them; so the manner of declaring them must be competent, because God himself doth chuse, and use it; there plainly needeth no more, than yielding an attentive Ear, and skilling the
the

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the Language wherein they are expressed, to secure us from Error, and uncertainty about them; so that well

might St. *Austin* say, that in other things our Conjecture is exercised; but Faith alone doth assure our Mind.

*Ad cætera exercemur
per fortasse; at cùm de
rebus fidei agitur, ibi
est certè sine fortè.
Aug.*

There have been those, you know, who have not only advanced doubts concerning Propositions attested to by clearest Sense, and infer'd by strongest Discourse; but have by their argute Cavillations bid fair to shake the foundations of all Humane Science; but I never heard

heard of any, who believed a God to be, that did contest the infallible truth of his Oracles; Socrates we may be sure (his Excellent Scholar assuring us) who was so incredulous, as to disclaim all Pretence to Wisdom or Science, being Author of the famous Saying, *Hoc tantum scio*; yet greatly did rely upon Divine Significations, and Testimonies, so deemed by him, and such as he could come at; alledging, that who followeth the Conduct of his own Reason, instead of God's Direction, chuseth a blind and ignorant Guide, before one that best seeth,

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seeth, and knoweth the way :

Ἄντις ὅ πάντες ἀν-
θρώποινα ὑπεριώρεα πρὸς
τὴν θεοῦ καὶ τοῦ κυρίου
ἐκείνου.

He, saith the Hi-
storian, despised all
Humane Conceits in
respect of God's Ad-
vice.

Psal. 94. 9.

He that formeth the eye ,
(saith the Psalmist) shall not
be see ; he that planted the
ear , shall not be hear ; he that
teacheth man knowledge , shall
not be know ? He that en-
dewed us with all our know-
ing Faculties , and presideth
over us in the management
of them , shall not be super-
eminently know all that we
can ? must not they in rea-
son continue subordinate to
his Direction ? Should they
not

not always discern and judge under correction by him ; with an Appeal and submission reserved to his better Judgment ?

I might adjoin , that the Object and the End (as well as the Author and the Manner) of Divine Revelation , doth argue it to surpass all Reason , and all Sense , in certainty and credibility ; for Sense and Reason converse wholly , or chiefly about Objects material and mutable ; Revelation about immaterial and immutable things ; They direct us in Affairs concerning this Transitory Life, This leadeth us to-
D ward

ward Eternal Felicity ; to mistake about those Objects, to miscarry in those Affairs, is in it self of little, in comparison, of no importance ; but to judge rightly about these things, to tread safely in these paths, is of infinitely vast concernment ; a smaller competency therefore of light and certainty might well suffice to the purposes of Reason and Sense, but to Faith the greatest degree of assurance is worthily due, and seemeth requisite. But farther,

6. Not only the consideration of this Mystery, but
of

of all the Divine Attributes,
 will in like manner extort
 from our feeble Reason the
 Question of *Nicodemus*, *How* Joh. 3. 9.
can these things be? they will
 all of them equally puzzle
 our shallow Imagination,
 and baffle our slender Un-
 derstanding: For who can
 imagine, or understand, how
 God's Immensity doth con-
 sist with his perfect Simpli-
 city; or that without any
 parts he doth coexist to all
 possible extension of Matter;
 being all here, and wholly
 there, and immensely every
 where? Who can apprehend
 his Indivisible Eternity, or
 how all successions of Time
 D 2 are

are ever present to him, and subject to his view; so that he is not older now, than he was when the World began, nor younger than he will be after innumerable Ages are past; so that he foreseeth the most contingent Events, depending upon Causes in their nature arbitrary and indeterminate? Who can fancy, how out of mere Nothing, or out of extreme Confusion and Indisposedness the World could be created, and framed into so goodly order, by a mere act of Will, or by the bare speaking of a word? How without any distraction of thought

thought he governeth Affairs, attending to the infinite varieties of Thoughts, Words, and Actions occurring here; and *ita curans universos tanquam singulos, ita singulos tanquam solos*, as St. Austin speaketh? how he is truly said to resolve and to reverse; to love and hate, to be pleased and grieved, all without any real change, or *shadow of alteration*? how he suffereth many things to happen, which extremely displease him, and which he can easily hinder; and doth not effect many things, which are much desired by him, and very feasible to his Power?

Confess. 3.

II.

D 3

why

why to equal Men he distributeth his Gifts so unequally ; affording to divers abundant means of becoming happy , leaving others destitute of them ? What Wit of man can reconcile his Infinite Bignity with his most severe Decrees ; or compose the seeming differences between his Mercy and his Justice ? Many such Perfections and Dispensations of God we must stedfastly believe , because they are plainly taught in Scripture ; to distrust them being to renounce Christianity ; to deny them being to raze up the very foundations of our Religion ; yet he
that

that shall with his utmost attention of mind endeavour to conceive how they can be, or how they consist together, according to our ordinary notions of things, and the vulgar meaning of words, applied by us to these inferior matters, shall find himself gravelled with innumerable semblances of contradiction, plung'd in depths inscrutable, involved in labyrinths inextricable.

What in practice the Cross of Christ was, *a scandal to Jews* (men dull, but obstinate, and invincibly possessed by vain Prejudices) and *folly*

to Greeks (men of wit, and subtilty, but overweeningly conceited of them) that in

Speculation may a great part of Divine Truths be, apt to stumble Forward and Arrogant Men; but as there, so here, *blessed are they who are not scandalized*; * whom

no fond Scruple, or haughty Conceit can pervert from readily embracing all necessary Verities; such are those we pointed at; which if without extreme folly and impiety we cannot reject, or be diffident of, although
sur-

Παλιν ἐστὶ τὸ αὐτὸ Μυ-
στικῶν ἀμύστες, καὶ πλε-
μικῶν ἀσεβείας διαλέγα-
σαι, τὸ τὰ θεῖα καὶ θαυμά-
σια πρᾶγματα διασκοπεῖν
ἀνδραπὸς ὄλως, ὃς ἀτίχ-
ναι τεχνιτῶν διανοίας ἀπὸ
θεῶν καὶ θανόντων καὶ τὸ
εἶναι μολόντας. Plut. de
sera num. Vind.

surmounting our Conceit, and
dazling our Reason ; then
upon the same accompt ,
with like facility , we must
submit our Faith to the
Doctrines concerning the
B. Trinity , standing upon
the same Authority.

7. Lastly, We may con-
sider and meditate
upon the total In-
comprehensibility of
God in all things
belonging to him ;
in his Nature, his Attributes,
his Decrees , his Works and
Ways ; which all are full of
depth , mystery , and won-
der. God *inhabiteeth*, φῶς ἀσώ- 1 Tim. 6,

ἔστι δὲ αἱ οἰκονομίαι
ἀετλάητοι, πολλὰ μάλ-
λον αὐτοῖς. Chrys. ἀ-
ετ. α.

σπου, 16.

Exod. 33.
20.

οὐραν, a light inaccessible to the dim and weak sight of mortal Eyes; which no man hath seen, or can see: No man (as he told his Servant Moses) can see his face (the very exterior appearance of him).

Deut. 4. 24.

and live: He is a consuming fire, that will scorch, and devour such as by rash Inquiries approach too near

Exod. 24. 17.

*Scrutator majestatis
opprimetur à gloria.*
Aug.

him; the sight ('tis said) of the glory of the Lord was like devouring fire in the sight of the children

of Israel. Even those spiritual Eagles, the quick and strong-sighted Seraphims, are obliged

Isa. 6. 2.

to cover their faces, as not daring

daring to look upon, not able to sustain the fulgour of his immediate presence; the flashes of Glory and Majesty issuing from his Throne: And the most illuminate Secretaries of Heaven, unto whom Secrets were disclosed, into which *Angels themselves were ambitious to pry,* were sometimes non-plust in contemplation of God's Attributes and Actions; being in their astonishment forced to cry out, *ὦ βάθος.* O the depth of the riches of the wisdom and knowledge of God! Even his Methods of exterior Providence are inscrutably mysterious; his judgments

1 Pet. i. 12.

Rom. 11.

33.

Τί πρὸς ἔρανδον ἀνίηλα-
σαι πρὸς ὧν ; τί καὶ σὺ
ματρὶς τῇ χειρὶ τὸ ὕδωρ,
καὶ τὸ ἔρανδον σπιδάμνη, καὶ
πάντων πῶς γὰρ δεῖται ;
Greg. Naz. Or. 26.

2 Cor. 9.
15.

his paths are ἀνεξιχνίαστοι, so
obscure as not to be traced
by any footsteps of our Dis-
course; his gifts are ἀνεκδήγματοι,
not to be interpreted, or
expressed by our Language :
And if all concerning God

Δόξα ἔστιν ἀχρόστητος,
μεγάλη ἀκατάληπτος, ὕ-
ψις ἀπειρόνητος, σοφία
ἀσυμμέτρετος, ἀγαθωσύνη
ἀμίμητος, ἐκλόποιτα ἀ-
νεκδήγητος. Theoph.
ad Autol.

ments are ἀνεξέδυστα,
like inexhaustible
Mines, to the bot-
tom whereof we
cannot anywise dig
by our inquiry ;

be thus incom-
prehensible, why
should any thing
seem incredible ?
why out of so
many unconceiva-
ble Mysteries do
we

we chuse some, reprobate others? wherefore do we stretch our Judgment beyond its limits unto things so infinitely exceeding it? why do we suffer our Reason to be pragmatical, unjustly invading the Office not belonging thereto; *intruding into things which it hath not seen, nor can comprehend; those secret things, which belong to the Lord our God, and the comprehension whereof he hath reserved unto himself?* *Col. 2. 18. Deut. 29.*

These Considerations may suffice in some manner to shew,

Μανίας γὰρ ἔγωγε εἶ-
 ἰ-γάτω φημὶ φιλοσοφεῖν
 εἰσέναι π τὴν εἰσὶν ὅτιν
 ὁ θεός. Chryf. πρὸς α.
 ἀγαλ. α.

Cogitemus si vale-
mus, si non valemus
credamus. Aug. Serm. 5.
de Temp.

Τίς ἢ τοιαύτη ὑμῶν φι-
 λοσοφία ἥ ἐφ' ἧς ἔστιν
 ὥστε ἀνθρώπινον φρονεῖν
 ὑπερ τὴν ἀνθρώπινον γνῶ-
 ησιν ὑπερβαίνει; Athan.
 T. I. 625.

shew, that St. Chry-
 sostome had reason
 to exclaim so much
 against the madness,
 as he stylèth it,
 of those, who do
 πολυπραψμονεῖν τὴν εἰ-
 αν τῷ θεῷ, are busi-
 ly curious in specu-
 lation about the Es-
 sence of God; da-
 ring, τοῖς οικείοις ὑπο-
 βάλλειν λογισμοῖς, to
 subject Divine My-
 steries to their own
 Ratiocinations; that
 Saint Basil's Advice
 was wholesome, μὴ
 περιεργάζεσθαι τὰ σκεπύ-
 μενα,

μεγα, not to be meddlesome
about things, about which Ho-
ly Scripture is silent: That
† another Ancient Writer did
say no less truly, than pret-
tily, that in these matters
*curiositas reum facit, non pe-
ritum*; we may easilier in-
cur blame, than attain skill
by nice inquiry into them;
that many of the Fathers
do with great wisdom dis-
like and dissuade the search-
ing τὸ πῶς, the manner of
things being true, or possi-
ble, as a suspicious
Mark, or a dan-
gerous Motive of
Infidelity; that St.
Paul's Rules, *φεροῦν*

† Zeno Ve-
ronens.

Σαοὺς ἡμεῖς ἀν-
τιὰ τὸ πῶς αὐτὸ διὰ λό-
γου. Expos. fid. apud
Just. M.

Rom. 12. 3. εἰς τὸ σωφρονεῖν, to be wise so as withall to be sober, and modest; and μὴ φρονεῖν ἑαυτοῦ ὡς ὁ

1 Cor. 4. 6. ἡγροῦσθαι, not to conceit any thing without warrant of Scripture; are in this Case most especially to be heeded; that, according to St. Peter's Admonition, we should as new-born babes (unprepos-
fessed, with any Notions or

1 Pet. 2. 2. Fancies of our own) long
^{Ἐκτροφῇ} for, and greedily suck in the sincere milk of the word; not diluting it with baser Liquors of Humane device; that where God doth interpose his definitive Sentence, our Reason hath nothing to do but to attend

tend and submit ; no right to vote , no licence to debate the matter ; its Duty is to listen and approve whatever God speaketh, to read and subscribe to whatever he writeth ; at least in any case it should be mute , or ready to follow *Job* , saying, *Behold, I* *Job 40. 4.* *am vile, what shall I answer thee ? I will lay my hand upon my mouth :* In fine , The Testimony of God , with a sufficient clearness represented to the Capacity of an honest and docile Mind (void of all partial respects , and clear

E. from

from all sorts of prejudice ; loving Truth , and forward to entertain it ; abhorring to wrest or wrack things, to use any fraud or violence upon any Principle , or ground of Truth) the Testimony of God, I say , so revealed, whatever exception our shallow Reason can thrust in, should absolutely convince our Judgment, and constrain our Faith : If the Holy Scripture teacheth us plainly, and frequently doth inculcate upon us (that which also the uniform course of Nature , and the peace-

peaceable government of the World doth also speak) that there is but One True God ; if it as manifestly doth ascribe to the Three Persons of the Blessed Trinity the same August Names, the same Peculiar Characters, the same Divine Attributes (essential to the Deity) the same superlatively admirable Operations of Creation and Providence ; if it also doth prescribe to them the same Supreme Honours, Services, Praises and Acknowledgments to be paid unto them all ; this may be

E 2 abun-

abundantly enough to satisfy our Minds, to stop our Mouths, to smother all Doubt and Dispute about this High and Holy Mystery : It was exceeding Goodness in God, that he would condescend so far to instruct us; to disclose so noble a Truth unto us, to enrich our Minds with that τὸ ὑπερέχον ἔγνωσας, that *most excellent knowledge of himself*; and it would be no small Ingratitude and Unworthiness in us any-wise to suspect his Word, or pervert his meaning; any-wise to subject

ject his Venerable Oracles to our rude Canvases and Cavils : In fine , The proper employment of our Mind about these Mysteries , is not to search and speculate about them , to discourse flippantly and boldly about them ; but with a pious Credulity to embrace them , with all humble Respect to adore them.

I have thus endeavour-
ed in some measure to
defend the Outworks of
the Orthodox Doctrine
concerning the Blessed Tri-
E 3 nity ;

nity ; it was beside my intent to insiſt ſo long thereon , but the Matter did *ἰφελκεῖν*, was ſo attractive , that I could not wave ſhewing my Reſpect thereto.

I proceed now to that which I principally deſigned, the propoſing briefly ſome practical Conſiderations, apt to excite us to the exerciſing our Underſtanding and Affections upon thoſe wonderful Diſpenſations of Grace and Mercy , vouchſafed to us by the Holy Trinity, either

ther conjunctly, or (as they *κατ' οἰκονομίαν* are expressed) separately.

We first should carefully study, and duly be affected with that gracious Consent, and (as it were) Confederacy of the Glorious Three in designing and prosecuting our good; their unanimous agreement in uttering those three mighty words of favour to Mankind, *Faciamus*, *Redimamus*, *Salvemus*, Let us make Man out of nothing, let us recover him from Sin and Perdi-

tion, let us crown him with Joy and Salvation; we should, with grateful Resentments, observe them conspiring to employ their Wisdom in contriving fit Means and Methods to exert their Power in effectual accomplishment of what was requisite to the promoting of our Welfare, the rescue of us from all Misery, the advancing us to the highest degree of Dignity, and instating us in the most perfect Condition of Happiness of which our Nature is capable; in prosecution of
that

that gracious Design, which their joint Goodness had projected for us. More distinctly,

1. We should set our Mind on God the Father before the Foundation of the World from all Eternity, pleasing to forecast with himself the Creation of us, and communication of his own Image to us; endowing us with most excellent Faculties of Body and Soul; subjecting the visible World to our use and governance; placing us in a state of great

great accommodation and delight ; permitting us to fall ; that he might raise us to a higher and better Condition ; resolving to send his own dear Son from his Bosome to procure and purchase the Redemption of Mankind ; preparing and disposing the World for the reception of so great a Mercy , by a general testification of his Patience and

Act. 14. 17.

Beneficence (*giving showers, and fruitful seasons, and filling the hearts of men with food and gladness*) but more especially by Prophetical

phetical Promises, Predictions, and Prefigurations; also suffering the generality of Mankind so to proceed in its ways, as might render it sensible of its Error and Unhappiness, of the need and benefit of a Deliverance; then in Gal. 4. 4. the fulness of time, when the creature did earnestly Rom. 8. 22. grown; and long for its recovery from vanity and slavery, actually sending his only Son, and cloathing him with Humane Flesh, that conversing with us, he might discover to us his gracious Intentions toward

ward us, might confirm the truth thereof by Miraculous Works, might instruct us by his Heavenly Doctrine and Holy Life in our Duty, and the Terms of our Salvation; then freely delivering him over unto Death, and accepting his Passion as a Sacrifice expiating our Sins, and meriting his Favour toward us: Then raising him as *the first fruits* from the Dead, setting him at his Right Hand, investing him with Authority to govern and save those, who sincerely would believe in him,

him, and faithfully obey him; also sending and bestowing his Holy Spirit to dwell in them, to conduct, confirm, and comfort them in the ways of Truth and Righteousness: These with manifold other intercurrent Passages of gracious Providence, ascribed to God the Father, we should seriously mind, and so resent, as to be ravished with admiration of his Mercy; to be enflamed with love of his Goodness; to be possessed with gratitude toward him; to become thoroughly

roughly devoted to his Service.

2. We should likewise mind the Blessed Son of God concurring with his Father in all his purposes of love and mercy toward us; in *making all things*, and *sustaining them by the word of his power*; but especially in his (toward the freeing us from the desperate Miseries, Corruptions, and Slaveries, into which we were plunged) assuming Humane Nature, leading therein a troublesome and toilsome Life, for

for our benefit and instruction; undergoing a bitter and shameful Death, for the atonement of our Sins, and reconciliation of us to Divine Favour; purchasing great and precious Promises, procuring high and glorious Privileges for us; ascending into Heaven to prepare us Mansions of Bliss; interceding for us with God, and pouring from above manifold Blessings upon us; the astonishing Miracles of Goodness, of Wisdom, of Condescension and Patience displayed, in the management
of

of which Undertakings for us, what Heart can well conceive, what Tongue can utter? What amazement should it produce in us to consider the brightest efflux of Divine Glory eclipsing and shrowding it self under so dark a cloud of Mortal Frailty; the most High stooping into the quality of so mean a Creature; the First-born, and Heir Apparent of Heaven descending from his Throne of Eternal Majesty, and voluntarily degrading himself into the *form of a servant*, clad in Rags, worn with labour

labour and travel ; exposed to contempt and disgrace ? To reflect upon the great Creator, and Sovereign Lord of all the World , who reared the Heavens, and founded the Earth, who possesseth and upholdeth all things, needing himself a Shelter, pinched with Want, taking Alms from his Slaves, and paying Tribute to his Subjects ; to contemplate the Son of God willingly styling himself the Son of Man, really subjecting himself to the Duties, the Necessities, the Infirmities of

F Humane

A Defence of

Humane Nature ; suffering the Coursest Hardships , and Extreamest Disasters thereof ; all this upon freest Choice, with full Contentment, and perfect Submission to so mean and so distastful a Condition.

We may observe with how admirable Goodness he did vouchsafe to converse with a froward Generation of Men ; to instruct a stupid and indocile sort of People, with all sorts of Beneficence to oblige an Incredulous, Insensible, and Ingrateful Crew ; with how
invin-

Invincible a Meekness and
Patience he *endured the con-*
tradiction of sinners; the
Scornful Reproaches, the
Wrongful Calumnies, the
Spiteful and Cruel Usages
of the Envious and Malici-
ous World; being to the
highest extremity despised,
hated, maligned, and abu-
sed by those, whom he had
most highly honoured, most
affectionately loved, and
conferred the greatest Fa-
vours upon. We may with
astonishment contemplate
that strange Contest be-
tween Divine Patience, and
Humane Wickedness, stri-

ving which of them should excel; when we do peruse and weigh those Enigmatical Passages, God accused by Man of Blasphemy, the Eternal Wisdom aspersed with Folly, Truth it self impleaded of Imposture, Essential Love made guilty of Mischief, and Supream Goodness styled a Malefactor; Infinite Power beat down, and trampled upon by Impotent Malice; the Judge of all the World, the Fountain of all Authority and Right Arraigned, Condemned, and Executed for Injustice; the *desire of all nations*

tions rejected by his own Country and Kindred ; the Joy of Paradise (whose light-some Countenance doth cheer Heaven it self) almost overwhelmed with Grief, uttering lamentable Groans, tortured with grievous Agonies ; the very Heart of God bleeding, and the sole Author of Life expiring.

We may farther study Jesus with a hearty Compassion, and Tears gushing from his inmost Bowels, pitying not these his own sufferings, but for the Ven-

F 3 geance

geance for them due and decreed unto his Persecutors ; we should mark him excusing their Fault., and praying for their Pardon ; dying willingly for their good , when he dyed violently by their Hand ; passionately desiring their Salvation , when they maliciously procured his Destruction.

We should mind all the Actions of the Son of God, our Saviour, with the most wise Grounds , endearing Circumstances, and precious Fruits of them ; his Birth,
Life,

Life, Death, Resurrection, Ascension; Intercession, as containing Instances of the greatest Charity and Humility possible shewed unto us, as Arguments of the greatest Love and Gratitude due from us: Mind them we should most seriously so as to be heartily affected with them; so as to esteem worthily the transcendent Honour done us by God assuming our Nature, and exalting us to a conjunction with the Divine Nature; so as to be deeply sensible of our Obligation to so immense a Charity, that

A Defence of

could do and suffer so much for us, without any desert of ours, yea notwithstanding our exceedingly bad Deserts, our Rebellions and Enmities against him; so as to detest the heinousness of our Sins, that needed so mighty an Expiation, that caused so horrid a Tragedy; so as not to neglect so great Salvation so frankly offered, so dearly purchased for us; not to frustrate the Designs of so unconceivable Love and Goodness; so as to obey readily so Gracious a Master, to follow carefully so Admirable an Example; so

so as in imitation of him,
and for his sake to be meek,
and humble in heart, and in
deed; seeing he did so infi-
nitely condescend and abase
himself for us; to be pa-
tient and submissive to his
Will, who stooped so low,
and suffered so much for us;
so as to bear a general af-
fection to Mankind, ground-
ed like his, not upon any
particular Interests, nor li-
mited by any partial Re-
spects; but extended freely,
in real desire and intention,
toward all; liberally to im-
part the good things we pos-
sess, and patiently to brook
the

the Crosses we meet with, and heartily to forgive the Offences done to us; for that he freely did part with the greatest Glories of Eternity, with the highest Dignities, and the richest Treasures of Heaven for our sake; when we were *enemies in our minds by wicked works, dead in trespasses and sins*, guilty of numberless grievous Offences against him, by his Blood redeeming us from Wrath, reconciling us to the Mercy and Favour of God.

3. We should also meditate upon the Blessed Spirit

rit of God, with equal Goodness conspiring, and co-operating with all the Purposes, to all the Effects of Grace, which conduce to our Everlasting Happiness; more especially as the Repairer of our decayed Frames; the Enlivener of our dead Souls, the Infuser of spiritual Light into our dark Minds, the Kindler of spiritual Warmth into our cold Hearts; the Raiser of spiritual Appetite to Righteousness, and the Relish of Goodness in our stupid Senses; the Imparter of spiritual Strength and Vigour to our feeble Powers; the

the Author of all Liberty, loosing us from Captivity under the Tyranny of Satan, from Vasallage unto our own Carnal Lusts and Passions; from subjection to a hard and imperious Law, from bondage to the Terrors of a guilty Conscience: As him, that enableth us to perform the Duties, and accomplish the Conditions required of us in order to our Salvation; that qualifyeth us to be the Sons of God by his effectual Grace, and assureth us that we are so by his comfortable Testimony; as our sure Guide
in

in the ways of Truth and
Vertue; our faithful Coun-
sellour in all Doubts and
Darknesses; our mighty
Support and Succour in all
Needs, in all Distresses;
our ready Guard against
all Assaults and Tempta-
tions; our sweet Comfor-
ter in all Sadnesses and
Afflictions: Who doth in-
sinuate good Thoughts,
doth kindle holy Desires,
doth cherish pious Reso-
lutions, doth further honest
Endeavours in us: Who
only doth enflame our
Hearts with Devotion to-
ward God; doth encour-
age,

rage ; doth enable us to approach unto him ; doth prompt us with fit matter of request , and becometh Advocate for the good Success of our Prayers.

We should mind him as the Root of all good Fruits growing in us , or sprouting from us ; the Producer of all good Habits formed in us , the Assister of all good Works performed by us ; the Spring of all true Content , that we enjoy ; unto whom our embracing the Faith , our continuing in Hope, our working
ing

ing in Charity ; the purification of our Hearts, the mortification of our Lusts, the sanctification of our Lives, the Salvation of our Souls are principally due, are most justly ascribed : As the Author and Preserver of so inestimable Benefits unto us, let us mind him ; and withal, let us consider him as condescending to be a Loving Friend and constant Guest unto so mean and unworthy Creatures ; vouchsafing to attend over us, to converse with us, to dwell in us ; rendring our
Souls

A Defence of

Souls holy Temples of his
Divinity, Royal Thrones
of his Majesty, bright
Orbs of his heavenly Light,
pleasant Paradises of his
blissful Presence; our Souls,
which naturally are pro-
fane Receptracles of Wick-
ed, and impure Affecti-
ons; dark Cells of false
and fond Imaginations,
close Prisons of black and
sad Thoughts: As graci-
ously *striving with us*;
striving to open and en-
ter into our Hearts, barr'd
against him by vain Con-
ceits, and vicious Inclina-
tions; striving to reclaim
us

us from the Sins and Errors, into which we are wont heedlessly or wilfully to precipitate our selves; striving to make us what in all duty and wisdom we should be, capable of Divine Favour, and fit for Everlasting Happiness: As enduring patiently manifold Displeasures and Disrespects from us; our rude Oppositions against him, our frequent neglects of his kind Admonitions; our many perverse Humours, wanton Freaks, wilful Miscarriages, and unworthy Dealings toward him.

G

We

We should thus mind the Blessed Spirit of God, and be suitably affected toward him ; so as to be duly sensible and thankful for those unexpressible Gifts and Blessings indulged to us by him ; so as to render all Love and Reverence , all Praise and Glory , all Obedience and Service to him ; especially so as to admit him cheerfully into our Hearts, yea invite him thither by our earnest Prayers ; to make fit preparations for his Reception and Intertainment (by clean-

cleansing our Hearts from
all loathsome Impurities)
to make him welcome ,
and treat him kindly, with
all civil respect , with all
humble observance ; not
grieving and vexing him
by our distastful Crossness
or Peevishness ; not tempt-
ing him by our fond Pre-
sumption ; or base Trea-
chery ; not extinguishing
his heavenly Light , and
holy Fire by our foul
Lusts , our damp Stupidi-
ties , our cold Neglects ;
our Neglects to foment
and nourish them by the
food of devout Medita-
G 2 tions

A Defence of

tions and zealous Desires :
So let us mind him , as
to admit gladly his gentle
Illapses , to delight in his
most pleasant Society , to
hearken to his faithful Sug-
gestions ; to comply with
all his kindly Motions ;
to behave our selves mo-
destly, consistently, and of-
ficiously toward him.

Thus should we employ
our Mind , all the Facul-
ties of our Soul , our Un-
derstanding, our Will, our
Affections upon the Bles-
sed Trinity , the Supream
of all things above ; the
Founder

Founder of that Celestial Society, into which as Christians we are inserted; the Sovereign of that heavenly Kingdom, to which we are Subjects; the Fountain of all the Good and Happiness we can hope for in that Superior State: To the performance of which Duty there be Arguments and Inducements innumerable; 'tis the most proper and connatural Object of our Mind, that for which it is fittest, and for which it was designed; the best Intelligible, and infinitely most Amiable of all things:

'Tis

'Tis the most worthy, and noble Object, the contemplation of which, and affection whereto, will most elevate, most enrich, most adorn, most enlarge the Capacities, and most satisfy the Appetites of our Souls: 'Tis the most sweet and pleasant Object, wherein all Light, all Beauty, all Perfection do shine; the sight and love of which do constitute Paradise, and beatify Heaven it self: 'Tis the most useful and beneficial Object of our Mind, which will best instruct us in what it concerneth us to know,

know, will most incite us to those Duties which we are obliged to perform; will be most efficacious to the begetting in us those Dispositions, which are indispensably requisite for the attainment, and for the enjoyment of that Everlasting Bliss; unto which that one Blessed Unity, and Glorious Trinity in its infinite Mercy bring us all: To whom be all Glory, Honour, and Praise for ever. *Amen.*

F I N I S.

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